THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

England had 287 labor-strikes in 1878.

Geo. Jacob Holyoake, now in this country, is to look after the interests of the London guild coöperation, who have authorized him to select a location for a colony.

John Bright says that the English people are not having nearly so hard times as in the three years from 1839 to 1842. Farm laborers are receiving much higher wages than then.

It is rumored that the Emperor Alexander is contemplating an entire change of tactics in his conflict with Nihilism. It is even suggested that he may drop the rôle of autocrat for that of constitutional ruler.

It is stated that 185,000,000 bushels of grain are used in making the annual supply of intoxicating liquors of Great Britain, which more than equals the amount of food which that kingdom will have to import the present year.

The growing coolness between Russia and Germany is ascribed by some to the fact that Germany and Austria are persuaded that conciliatory measures will do more than severity to keep down Socialism, and have advised a change of tactics on the part of the Russian government.

From the New York *Sun:* "Think of it for a moment: picked men from the most highly civilized Christian countries of the world gathering with learned pagans from Japan and China around Herr Krupp's big breech-loader, to satisfy themselves whether it is really, as claimed, the most successful machine for slaughtering human beings that has been invented to date!"

Perhaps the two ablest writers of Rusia are Tchernishevsky, whom John Stuart Mill pronounced the ablest critic of the day, and Tourgueneff, the great poet and novelist, and both are hated by the Czar for their liberalism. The former was exiled to Siberia sixteen years ago; the friends of the latter induced him for prudential reasons to voluntarily exile himself from his country, and for several years he has lived in Paris.

With the improving condition of trade and manufactures, laborers are asking in many places for an advance of wages. In Fall River not only do the spinners hold out against the late reduction, but the weavers and carders are likely to insist on 15 per cent. advance in wages. In the Glass Works at New Albany, Ind., the blowers have gained ten per cent. in wages. The stove foundries of St. Louis have acceded to the demand of their workmen for an advance.

Our small farmers lead a life of drudgery and privation that no mechanic would wish to undergo. It is the most natural thing in the world that farmers' sons flock to cities to get rid of the prosy and stunting life on the farm. Social coöperative farming, which will make it necessary that the community should own the land and machinery, will be an immense service financially and socially to our country cousins. But it will take time to make them see it.—*Country Revolution.*

A coöperative society of lot owners at Breslau, N. Y., is one year old, and owns $10,000 interest in lands there. Monthly dues one dollar. Whenever five hundred or a thousand dollars is raised the society build a house which is assigned to a member by lot. The member will then be bound to refund the money to the society by installments. Arrangements are also being made to build and work factories on the coöperative plan. It is a German society. Is not that a better system than selling bonds to "run forever," or giving mortgages, to swallow the mortgagee alive, body and breeches?—*New York Gazette.*

C. B. Schmidt, of Newton, Kans., Assistant Land Commissioner, gives the following encouraging report of the results of five years' experience of 10,000 Mennonite immigrants to that State: "The country inhabited by these people was a barren prairie five years ago, and now presents the picture of fifty-year old civilization, with comfortable farm-houses, large barns, green stocks, orchards, flowers, kitchen gardens, mulberry and osage-orange hedges, shelter-belts of shade-trees, and occasionally small groves. They generally divide their lands into long, narrow strips in order to build their houses closely together near the roadside."

George Washington Childs of the *Philadelphia Ledger* says: "There is nothing more essential to prosperity than the establishment in the popular mind of intimate connection between efficient labor and true success. In one sense they are synonymous. Success consists not so much in the reward a man reaps from labor as in the value of the labor itself. He who, by honest work of hand or head, is constantly enriching the world is intrinsically the successful man, whether riches or poverty fall to his lot; while he who amasses millions by speculation or fraud, leaving none to bless his memory when he is gone, has made his life a miserable failure. We may trust the time may arrive when this shall be the common acceptation of the word success, but at present it is not so. We usually measure it by what is gained—not by what is given; by the reward which labor brings—not by the intrinsic value of the labor itself. Even by this gauge, however, the connection is still closely preserved."

SALVATION OF LABOR AND CAPITAL.

[From the Northwestern Christian Advocate.]

The science of political economy, if it be a science, is based upon the principle of competition. All its so called great laws are the outgrowth of the free and untrammeled activity of this principle. And competition has its root in absolute selfishness. Wherever benevolence or philanthropy steps in to perform work, there the laws of political economy meet with disturbances which cannot be accounted for by any principle of mere competition. Political economy might be, with propriety, termed the science of enlightened selfishness, and it is in vain that we look for any of the Christian virtues of kindness and sacrifice in a commercial people governed purely and exclusively by the operations of demand and supply.

At the present time, under the influence of competition, labor and capital are in a state of antagonism. Capital seeks to combine against the laborer, and to compel him to take the smallest wages compatible with mere subsistence; while the workmen in all the great manufacturing centers, conscious of their weakness when contending single-handed for an increase of wages, coalesce into trade-unions for the purpose of compelling employers to give higher wages or shorten the time of a day's work. The grand idea of unionism is to place labor on an equality, as far as may be, with capital in the struggle for the distribution of the products of labor. This idea is a good one; but it has resulted in practices which demand little commendation and deserve much reprobation. Some of the methods employed by trades-unions to compel employers to concede their demands cannot be approved either by morality or by the cold logic of economics. Yet it is beginning to be understood by capitalists that the union of laboring men is so general, and their power is so rapidly increasing, that some means other than those now employed must be adopted to harmonize the conflicting interests of employer and employee. Notwithstanding that the striking workmen in the English manufacturing districts for the last forty years have expended several million pounds sterling in contending for an increase of wages, or a shortening of the daily period of work, and notwithstanding that the strikes have generally been unsuccessful in their immediate object, the fact still remains that the general object, namely, an increase of wages or a shortening of the work day, has been effected. Mr. William Thomas Thornton, an acknowledged good authority on British trades-unions and the labor question in that country, says in his work on "Labor," published nine years since, "In all trades, under the influence of unionism, wages, though subject to occasional fluctuations, have, ever since that influence began to make itself felt, been on the whole continually rising." Mr. Thornton compares the wages of forty years ago with the ruling wages now, in several leading trades, and makes good his statement. And as to the degree of this rise, he says: "What twenty years ago would seem to have been the maximum of miners' wages in the midland and northern counties is now probably near the minimum." But he modifies these statements by the singular declaration that it should be recollected "that wherever higher pay than formerly is given, it is probably given always in return for less work, for wherever the price of labor has been increasing the hours of labor have in general been simultaneously decreased." So that while labor is better paid, it is also less efficient than before. More-

over, it is a matter of statistics that the higher the wages which union men obtain, and the shorter the time they are employed, the more certain they are to fall into habits of dissipation and waste. More spirituous liquors are consumed, and degradation rather than progress is the effect upon the laborer. The present antagonism between labor and capital therefore results in many evils. The workman wastes in conflict with his employer in strikes and lockouts the large sums collected from his earnings when work and times were good, and loses all that he might have earned if he had not struck. An ill-will and total lack of sympathy spring up between employer and employed, and even the increased wages of the workman as a rule only serve to lead him into bad habits. Thus, also, production becomes enfeebled and the profits of capital are decreased. Mr. John Stuart Mill, whose sympathies were with the working classes, summed up the evils of the present antagonism between workers and employers as follows :

"The rich are regarded as a mere prey and pasture for the poor—the subject of demands and expectations wholly indefinite, increasing in extent with every concession made to them. The total absence of regard for justice or fairness in the relations between the two is as marked on the side of the employed as on that of the employers. We look in vain, among the working classes in general, for the just pride which will choose to give good for good wages. For the most part, their sole endeavor is to receive as much and return as little in the shape of service as possible."

Under the present tendencies, therefore, things are becoming worse and worse both for the laborers and for the capitalists, and the one good thing which may be attributed to trades-unionism is the fact that it has performed a mighty educational office. It has shown that a combination of all the laborers, or even a large majority of them, may accomplish any purpose which may actuate the leaders. That purpose may be entirely baleful, as it was two years ago, when millions of dollars were destroyed in this country through riot and conflagration set on and kindled by the mad passions of bad men. Labor must be withdrawn from its present position of antagonism to capital, and put into alliance with it, where nature designed it should be. This is the lesson of the last few years, written in letters of flame and fire. Everywhere capitalists and economists are considering plans for Coöperation. But especially are such plans going into practice in France, as we noted last week. In these Coöperative systems the best workmen are given not only the customary salary, but a small per cent. of the profits, as shown by the balance-sheet of the manufacturer or employer at the end of each year. Indifferent workmen are not permitted to Coöperate. Some of these Coöperative Associations fail; but they generally fail through causes which may be easily remedied by experience and increased knowledge. There are conspicuous examples of success, like that at Rochdale, England, or that of Mulhausen, in Alsace, which we mentioned last week. Intelligent Coöperation has everything in its favor. Laborers whose income depends upon their employers' profits cease to waste their their time, and redouble their exertions; their work thus becomes more efficient, and consequently more productive. Their ambitions are nobler; they soon begin to see the advantage of saving, for by saving, they themselves become capitalists; and to save involves good habits. The beer saloon is less frequented; less whisky is drank, while at the same time the savings-bank vaults are becoming ponderous with their unconsumed earnings. The capitalist, on the other hand, need not worry so much about his business. If his back is turned he knows his men no longer seek to shirk, or to lag or loiter. He is gratified with the changed demeanor of his men, who, no longer in opposition, are now in alliance with the master, and do their work with cheerfulness. There is no longer any reason for strikes; for the workmen know that while times are good and profits large, their own income will be proportionally increased; and when times are bad and profits small, or none, the workmen are willing to bear their proportion of the loss.

Coöperation is the introduction of an element of Christianity into the relations of labor and capital—the element of human sympathy resulting in mutual benefit and mutual sacrifice. If trades-unions shall have done nothing more than to demonstrate the absolute necessity of coöperation, they will have proved their right to exist; but when universal coöperation comes trades-unionism will be a thing of the past.

Here is Prof. Huxley insinuating that if you let your boy grow enough he will be able to do all the study and thinking required of him. He says of the young people who are forced to work at high pressure by incessant and competitive examinations, they are conceited all the forenoon of life and stupid all its afternoon. "Their faculties are worn out by the strain put upon their callow brains, and they are demoralized by worthless, childish triumphs before the real work of life begins. I have no compassion for sloth, but youth has more need for intellectual rest than age; and the cheerfulness, the tenacity of purpose, the power of work, which make many a successful man what he is, must often be placed to the credit, not of his hours of industry, but to that of his hours of idleness in boyhood."

THE BIBLE.

Every reader of this paper is undoubtedly also a reader of the Bible, and will, therefore, be interested in any information relating to that wonderful book. No other book has ever been the subject of so much careful study and critical examination as the Bible. Every page, every word, has been the subject of deliberate reflection. The most learned men have for many centuries labored hard to ascertain its exact history and to truthfully interpret its meaning.

The Bible, as a book, has a history of its own which is very interesting. It has not always existed in its present form, but has reached us only after undergoing many vicissitudes and perils; viewing which, it seems miraculous that the sacred books of which it is composed should have been so completely preserved through the long ages of darkness, ignorance, superstition and fanaticism which intervened between the destruction of Jerusalem and the Reformation. I will assemble a few facts bearing on this history, for the sake of those readers who may never have taken the pains, or possessed the means, to acquire them.

The name *Bible* was not given to the writings of which this book is composed until early in the fifth century, when Chrysostom, a "preëminent Greek Father of the Church," so named it. Previous to that time these writings had been known as "The Scripture," "The Sacred Scripture," "The Divine Scripture," etc., and each separate part of the collection had its own name. The name *Old Testament* was applied to the books of Moses by Paul (2 Cor. iii. 14). The name *New Testament* was employed by Eusebius, and has been in common use since the third or fourth century. Among the ancient Jews the Old Testament was divided, in a general way, into the "Law," comprising the five books of Moses, the "Prophets," comprising the earlier prophets (Joshua, Judges, Samuel, and Kings), and the later prophets (Isaiah, Jeremiah and Ezekiel, called the three major prophets, and the twelve minor ones), and the "Psalms."

The earliest copies of the Old Testament of which there is any positive knowledge were written in what is known as the old Hebrew character, the same as that found upon the coins of the Maccabees. It is supposed that these characters were of Phœnician origin. When first committed to writing, the Scriptures were probably inscribed on skins or some fabric of linen. Afterwards they were copied on long rolls of a coarse paper called papyrus, because it was made from the papyrus reed which is common in Egypt, Syria, and most warm countries. As they were thus written, the words were composed of consonants only, there being no written vowels nor accents, and the letters and words were all run together in long, continuous lines.

The papyrus copies of the Scriptures were very much used by the devout Jews, and as they became badly worn by constant rolling and unrolling, and by fingering, it was often necessary to make new copies. Indeed, we may gather from historians that certain scribes copied the Scriptures as a profession or craft. As the reading and copying went on, generation after generation, alterations in the style of the books were gradually made. Different forms of letters were used on account of their more graceful look, the words were separated from each other, the text was separated into chapters and verses such as were suggested by the sense of the writing, headings were put to the chapters or "parashes," etc. These changes were very gradual, continuing down to the time of the invention of the art of printing. Some literal mistakes were made by the copyists from time to time, and took their places in the text with the other changes. A custom was very early adopted of submitting every copy to a searching scrutiny and revision, but this did not entirely prevent errors.

In the early centuries of the Christian era the Scriptures of both the Old and New Testaments were translated into Greek and Latin, and in these tongues they had a much wider circulation than would have been possible while they remained in the Hebrew alone.

The first translation of the Bible into the English language was made by John Wickliffe, about the year 1384. This translation was known as *Wickliffe's Bible.* It was never printed, but there are manuscript copies still preserved in several public libraries of Europe.

The first printed Bible in the English language was known as *Tyndale's Bible,* it having been the translation of William Tyndale, assisted by Miles Coverdale. The New Testament was printed 1526, but it was not until 1532 that the whole Bible was finished. This edition did not include the Apochrypha.

The Church of Rome was then so bitterly opposed to the translating of the Bible into the mother tongue that Tyndale and those assisting him had to do their work with some secrecy and in another country than England. And as it proved, even the Continental countries were not safe for them, for while Tyndale was preparing a second edition of his translation he was seized and burned for heresy, in Flanders. Tyndale's work did not, however, stop at his death. Miles Coverdale and John Rogers completed the revision on which he was engaged, and added a translation of the Apochrypha. This first complete Bible in the English language was published under the assumed name of Thomas Matthews, whence it was called *Matthews' Bible.*

The first Bible printed by authority in England and set up in the churches was *Cranmer's Bible,* so called because Cranmer wrote a preface to it. This was in 1539, after the Reformation had broken down the Catholic power in England.

Then followed, in 1557, the *Geneva Bible,* printed at Geneva, Switzerland. The division into verses was first made in this version, of which about thirty editions were published previous to A. D. 1616.

King James' Bible, the version now in use, was made by authority of that monarch, in 1611. Forty-seven learned men spent three or four years in revising and correcting it. After its publication the previous versions gradually fell into disuse.

Another revision is now going forward in England and the United States, the work on the New Testament being nearly finished. All the latest knowledge will be brought to bear on this version, and we may look for some important corrections.

Among the old editions of the Bible were some that received their names from mistakes made in translating or printing them. Here are some examples:

The Breeches Bible, so called because Gen. iii. 7 was rendered, "The eyes of them bothe were opened ....and they sewed figge-tree leaves together and made themselves breeches." This was printed in 1579.

The Vinegar Bible, so called because the heading to Luke xx, was given as "The Parable of the Vinegar" (instead of the Vineyard.) Printed in 1717.

The Wicked Bible, in which the word *not* was omitted from the seventh commandment by some careless or rascally printer, making it read, "Thou shalt commit adultery." Printed by Barker and Lucas, in 1632.

To show the close scrutiny to which the letter of the Bible has been subjected, Dr. Bombaugh gives, in his "Gleanings for the Curious," the following statistics, which have little value in themselves:

OLD TESTAMENT.		NEW TESTAMENT.	
No. of Books,	39	No. of Books,	27
" Chapters,	929	" Chapters,	260
" Verses,	23,214	" Verses,	7,956
" Words,	592,439	" Words,	181,253
" Letters,	2,728,100	" Letters,	838,380

The middle chapter and the least in the Bible is Psalm cxvii.

The middle verse is the eighth of Psalm cxviii.

The word *and* occurs in the Old Testament 35,543 times.

The same in the New Testament, 10,684 times.

The word *Jehovah* occurs 6,855 times.

The following books are mentioned in the Bible, but are not included in it, being now lost or unknown.

1. The Prophecy of Enoch. See Jude 14.
2. The Book of the Wars of the Lord. See Numbers xxi. 14.
3. The Book of Jasher. See Joshua x. 13; and 2 Samuel i. 18.
4. The Book of Iddo the Seer. See 2 Chron. ix. 29.
5. The Book of Nathan the Prophet. See 2 Chronicles ix. 29.
6. The Prophecies of Ahijah the Shilonite. See as above.
7. The Book of Shemaiah. See 2 Chronicles xii. 15.
8. The Book of Jehu, the son of Hanani. See 2 Chronicles xx. 34.
9. The Five Books of Solomon, treating on the nature of trees, beasts, fowls, serpents and fishes. See 1 Kings iv. 33.

THE SOCIALISTS OF ONEIDA.

[From the London Times of Aug. 16.]

* * * * * *

Every one in the Oneida Community does work of some kind or another, though the severer forms of manual labor are performed by hired workmen. The work to be done is various. Besides agricultural pursuits, there is a printing establishment, a silk manufactory, and a factory of traps. This last branch of industry is the most remunerative practiced. The traps made by the Socialists are celebrated, and they are exported over all America and even to Europe. The women are employed in tending the children and in household work, and labor is as universal for them as for the men. Occasionally it happens that a woman enters the Community whose means had before made it unnecessary for her to work. Such was the case with Mrs. Noyes, the wife of the founder of the Community, who had been brought up in affluent circumstances. But such women also are expected to work with the rest, and do so. I use the word "expected" advisedly, because there is no cumpulsory labor. Idle persons are admonished only, and in the *quasi* religious exercise called "criticism," when the members publicly accuse each other of any faults of which they believe one another guilty, the indolent are denounced unsparingly. Once only has expulsion been resorted to. In that instance the money the rejected man had contributed to the Community on entering was restored to him, but he sought in vain to obtain by a lawsuit wages for the work he had done.

The children are not, as has often been stated, separated entirely from their parents; but from the age of eighteen months they are placed in nurseries, and there tended by women, who have entire charge of their diet, dress and early education. The parents may visit them, and the children may pass certain times in the day with their parents; but these have no voice in their bringing up, physical or intellectual.* The children go to school from the age of four to fourteen or thereabouts. The school is managed by members of the Community, some of whom are graduates of universities. The young men, indeed, often leave the Community for a while and reside at some university long enough to take a degree. Throughout their lives the Socialists aim at acquiring knowledge, and they form classes, to which one of their number lectures. The subjects of these lectures are various. Occasionally an "inspiration"—that is, an enthusiasm—for a particular branch of knowledge spreads throughout the Community and continues for several months.

Their library is well-stocked with books. It contains about 6,000 volumes. I noticed with some surprise Professor Jowett's translation of Plato, and heard that the dialogues were exceedingly popular with the Community. They are also extremely fond of Mr. Matthew Arnold's writings, which are all on their shelves, and they are enthusiastic about Mr. Ruskin. They were subscribers to his "Fors Clavigera," and watched the career of the St. George's Society with deep interest. Of course, its tenets were not much in sympathy with their own; but they considered it a valuable Socialistic experiment and honored Mr. Ruskin's unselfish devotion to his cause. On neighboring shelves were the works of the chief Elizabethan dramatists, and translations of Dante, Goethe, Molière, Heine, and other authors. I saw, also, to my astonishment, a London Post-Office Directory, and I learnt that some of the members are English and correspond with friends in the old country. On the walls hang files of newspapers (among them, of course, the AMERICAN SOCIALIST), which include the chief New York journals.

At 8 o'clock every evening the members of the Community meet in their large assembly-room. No one need come unless he or she chooses to do so; but as there is no prescribed business and no one knows exactly what will occur, and as there is obviously little other amusement open to them, most members do attend each evening. Sometimes the Bible is read, sometimes hymns are sung. At other times the news of the day is discussed, though political controversy is avoided as far as possible. At other times there is music; occasionally an opera troupe gives a performance; once the ubiquitous *Pinafore* was played, to the immense delight of the Community. * * *

Oneida is out of the track of the general American tourist, but is well worth a visit to any one interested in political economy; and the landscape around is of great beauty. The drive from the town along the Oneida river to the house of the Community is through avenues of splendid trees, and the house itself, covered with a lovely red creeper, of a kind unknown to me, stands in an exquisite garden, full of beautiful flowers and shrubs. In the orchard are apple-trees laden more heavily with fruit than any I ever saw, and vines are being planted busily. My courier, who himself cultivates vines in the south of France, told me he had never seen soil that seemed so likely to be productive of good vintage. The plants, he added, were splendid, but they had not been cultivated exactly in the right fashion. This the Socialists have yet to learn, and then they may make excellent wine, which I hear is already being done in other parts of America.

I remain, Sir, your obedient servant,

LEONARD A. MONTEFIORE.

Oneida, New York, July 31.

*Incorrect.

THE WALLINGFORD COMMUNITY.

[*New Haven Register, Aug.* 31.]

"Those Community people are mighty nice people to do business with," said the talkative driver who conveyed the writer from the Wallingford depot to the Community factory the other day; "there's Mr. Kinsley and Mr. Miller and the rest of 'em. You'll find some of 'em at the factory; they're all first-rate folks to deal with." The driver expressed the universal feeling in Wallingford and vicinity concerning the Community people. Whatever may be thought of their religious belief, of their mode of living together and of bringing up children, but one sentiment is maintained concerning their dealings with the outside world. They are conscientiously honest, always pay their debts—or rather do not allow any debts to accumulate—and are as charitable and open-hearted a people as are to be found anywhere, as was shown at the time of the Wallingford tornado, when they opened their houses to the wounded, and, free of cost, gave them the best of care, and at many other times. Moreover, the people of the Community are remarkably industrious and useful members of society, and except where their peculiar opinions and principles are infringed upon observe strictly the moral and civil law of the land.

Henry Allen, formerly a farmer on the hills west of the village of Wallingford, where the Community buildings now stand, is regarded as the founder of this branch of the Oneida Community. It was in 1851 that Farmer Allen became convinced that the doctrine taught by Father John Humphrey Noyes was a sound one, resolved to adopt it for himself, his wife and four children, and invited members of the Oneida institution to come and join them in the formation of a branch Community upon his land. The invitation to come to Wallingford was accepted, and the immigrants and a number of the Wallingford people began the Communistic mode of life which has resulted in the well-to-do company of hard-working people of to-day. The Community may be said to have prospered. Though receiving but few acquisitions from the world at large they have held their own in point of numbers. From the small farm which Henry Allen donated to the cause their acres have increased until their lands on the side-hill number 240 or so, while they have built up a water-power which not only runs their own factory but is a source of income, as the surplus is sold to the Wallace factory below them in times of drought. Community lake, a beautiful sheet of water, surrounded by hills except on the side where lies the village of Wallingford, covers 150 acres or more, and was formed five years ago when the dam was built across the Quinnipiac river. In the factory owned and conducted by the Community are manufactured spoons, ladles and forks of steel, which are sold to the Meriden Britannia Company and silver-plated. The whole concern is owned and run under the direct supervision of the leading men of the Community. The day the writer visited the factory about ninety hands were at work. Most of them are residents of Wallingford. They work for kind masters, are well paid, and receive many favors which the average workmen must go without. "You see that long plank walk from the factory to the village," was said to the writer. "Well, that was built by the Community folks for the hands. Those sheds over there were put up for the horses of the men who come from Yalesville." The hands are paid promptly and never in orders. Formerly a printing-office and a silk-factory were conducted by the Community, but they have both been abandoned, or rather transferred to Oneida. Formerly small fruits, strawberries, etc., were raised extensively, but of late years the crop is only sufficient for the "family."

The inmates of the Community now number twenty-five, about equally divided as to sex, but the number fluctuates from time to time, according to the acquisitions from Oneida or the departures for there. Formerly the number was greater; in 1876 it reached eighty, but the prevalence of fever and ague brought about a great diminution, or at all events was the main cause of the withdrawal of many to Oneida. * * *

PRESS COMMENTS ON THE "NEW DEPARTURE" OF THE ONEIDA COMMUNITY.

[*The New York Evening Telegram.*]

There has long been a widespread prejudice against the members of the Oneida Community, founded solely upon the fact that they lived apart from the common world, and cherished certain opinions in regard to marriage that were not universally accepted by that world. This prejudice was peculiarly blind and ignorant, and took it for granted that all members of the Oneida Community led lives of lust and concupiscence, and that, indeed, those were the motives that led fresh members to join. The world in general never recognized the fact that any of the adherents of this singular Community were men and women who were chaste, not only in intent, but in practice, or that the founder of the Society had adopted the decidedly scientific and moral theory that at least as much attention should be bestowed upon the conditions under which human beings are brought into the world as upon the conditions under which cattle are brought into the world.

The new departure which has taken place in the Oneida Community will serve to inform those who have so long judged ill of it of the mistake they have made. It may be true that both men and women have joined that Association with other views than that of forming such marriages as were ratified by their liking, their temperaments, the benefit of humanity in general and the laws of health and heredity. But the letter recently published by Mr. J. H. Noyes, the head and front of the Community in question, states that the system of complex marriage which has hitherto obtained there is to be entirely set aside, in deference to public sentiment, and "not as renouncing belief in the principles and prospective finality of that institution." To say the least, this is a great stroke of expediency on the part of Father Noyes, and will do more than anything else to set him right with his enemies and win sympathizers. All the other institutions of the Oneidaites remain the same.

[*The Church Union, New York.*]

This change places the Oneida Communists on the same legal and social footing as that occupied by the outside world, and entitles them hereafter to tolerance and respect. Industrial Communism is not a crime in this country; and if the Oneida Community chooses to hold its labor and its property in common, it does not thereby forfeit the good-will of the people of the land. The material prosperity of the Oneida Community is well and widely-known—its astonishing thrift, its neatness and cleanliness, its good order, and the cheerful and peaceable disposition of its members, and their willingness to serve one another, and at least the appearance of harmony which contiguous communities are not always able to present. These virtues and good qualities will certainly be enhanced by the concession which has now been made to the Christian sentiment of the country, which has hitherto been properly shocked. Most of the prevailing hostility will be disarmed. The Communists will not henceforth be regarded as Ishmaelites or enemies of the State. They may retain whatever theoretical notions they please till the rising flood of Christian influence shall prevail upon them to change; so that they obey the laws of the land, they must be regarded as good citizens, and treated as such. The change is a real advance. Indeed, it is a revolution, and a revolution on which the State as well as the Church, and society quite as much as theology, may congratulate itself.

[*The New York Independent.*]

We are thoroughly glad. We do not stop to inquire closely how far this results from a difference of opinion in the Community, of whom some of the younger generation may not like the promiscuous system. We simply take it as a graceful surrender of the only offensive peculiarity of the body. Mr. J. H. Noyes, the founder of the Commnnity, in his own lifetime proposed the honorable retreat. * * * *

With this change, we pledge to the Oneida Community the hearty good-will of all Christian people. But for their one immoral feature they would have had it hitherto. We are glad to have them try their experiment of Communism, and learn and teach all that can be gotten out of it. We wish them all success in it. We respect their diligence, their conscientiousness and honesty, their business tact, their education of their children, their spirit of careful experiment in social science, their thorough mutual criticism, their deep religious faith and fervor.

[*The Hartford Courant.*]

It is gratifying to know that the Oneida Community recognizes the force of public opinion and has resolved, without opposition, to abandon those peculiar features of their system which have brought them under censure. It is but fair to admit that those most familiar with their theories and practices have credited them with entire

sincerity, and that aside from their practice of "complex marriage" they have been orderly, law-abiding citizens, whose business sagacity and thrift were worthy of imitation. * * The financial success which has attended this peculiar social experiment has attracted much attention. Now that the one objectionable feature is removed, it may be possible to study it more closely, and possibly to derive from it ideas which will be for the general good. While they have been regarded as misguided fanatics, it has been conceded that in honesty, good conduct and successful coöperation in industrial pursuits they have been worthy of imitation.

[*Northwestern Christian Advocate.*]

A dispatch in the New York *Times* announces that the Oneida Community, which has advocated and practiced what is called complex marriage, has abandoned the practice in deference to the opinion of the surrounding populations. Thus is removed the one disgrace which attached to an otherwise respectable and estimable people.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 11, 1879.

Members of the "Socialistic Union" will please add to their lists the following address:

Mrs. Sarah J. Carr, Camp Grant, Humboldt Co., California.

The press continues its comments on the recent change in the social platform of the Oneida Community. For the most part they are very commendatory of the action of the Community.

We printed an extra edition of our last number containing Mr. Noyes's message, press comments, and reports of interviews with members of the Oneida Community respecting the Community's "new departure," and are still able to fill orders. Single copies 5 cts.; ten copies 40 cts.; twenty-five copies $1.00.

The gentleman mentioned in the following paragraph from the New York *Sun* is the writer of the letter to the London *Times*, on "The Socialists of Oneida," which we elsewhere copy:

Newport, Sept. 5.—Mr. Leonard Montefiore, a grandson and intended heir of Sir Moses Montefiore, the esteemed leader of the Jewish people in England, is dying of rheumatic fever in the Ocean House. He arrived in New York about six weeks ago, bringing many letters of introduction to prominent persons, and stopped at the Brunswick. He went to Long Branch, where he was the guest of Mr. G. W. Childs, and subsequently was at the Brevoort House. He then went to Oneida to visit the Community, and thence to Newport, where he was seized with his present illness. Mr. Montefiore is a young Englishman of much cultivation, and is well known in London literary circles, having been a freqent and valued contributor to the *Spectator* and other leading journals and periodicals. He was greatly interested in Socialism, and the main purpose of his visit to this country was to study the growth and character of Socialist ideas in the United States. His death is expected to occur at any hour, and cannot fail to cause the deepest regret among the large and influential circle of his relatives and friends in London."

Mr. Montefiore died on the 6th.

A POINT GAINED.

One result of the "new departure" of the O. C., which will be appreciated by all Socialists, is the, thorough indorsement which the principle of Communism, in its application to property and industry, has received. This certainly indicates an important advance in public opinion. Not many years have passed since Communism of property and of labor was denounced in unmeasured terms by the very class of journals who now declare that those who practice it are entitled to the good-will of the public. The thunders of the pulpit were directed against it; now even the Rev. Dr. Mears expresses a somewhat lively interest in experimental Communism. Go back to the early part of the present century, and professed ministers of the gospel thought they were doing service to the Lord in inciting mob violence against Communities which were as free from "immoral features" in their social relations as the Pope of Rome. All that has changed. Communism of property and of labor is no longer an offense—no longer under the ban of the pulpit and the press. The way is opened for practical experiments in Communism on a more general scale than heretofore; and though we know of no Communistic Societies that are at present prepared to send out branches and colonies (certainly the Oneida Community is not), yet the Community principle, in its application to the common relations of life, has so many and obvious advantages that it seems inevitable that, under the changed attitude of public opinion, it should receive more general attention than ever before and give birth to many Communistic Societies in the near future.

STUDIES IN PRACTICAL COMMUNISM.

IV.

ECONOMIES.

Communism does not necessarily involve the idea of many persons living under the same roof, all sharing the advantages of common labor-saving conveniences, since we have examples in this country of Communities composed of a number of families living in separate households and having few conveniences not found in well-to-do families of common society; but the tendency of Communism is to attract many persons into a common household, and then a common bakery, kitchen and dining-room, a common laundry, etc., with the best-devised facilities for lightening labor, naturally and, indeed, unavoidably follow. Suppose fifty families thus living under a single house or in a few large buildings grouped together, then the domestic industries of the fifty families would be conducted on a general unitary plan, and with a constant effort to make steam and machinery the burden-bearers. Ovens would be constructed of sufficient magnitude to contain fifty or a hundred loaves of bread; potatoes, turnips, etc., would be washed, a bushel at a time in Leonard's vegetable washer, and dumped into a receiving-tub, in less time than twenty hands could do it; placed in a steam vessel the turn of a stop-cock insures their speedy cooking. Dishes, necessarily washed by hand, will be thoroughly rinsed, scores at a time, in water kept so near the boiling point that they will dry of themselves in a few moments. In the laundry a power-wringer, power-mangle and power washing-machines reduce the labor to the minimum. Steam-pipes, running through every living room of the unitary edifice or group of buildings, dispense with the labor, the dust and dirt and danger of more than a hundred stoves. In the workshops, in the gardens, on the farm, everything being conducted on a large scale, the best machines can be afforded, and so the greatest gain in time and labor is realized. In expenditures, too, there is great gain: one man can buy the groceries required by all the families; another can purchase all the dry goods; and so everywhere there is seen to be immense gain in combining many households and their farms, gardens and other properties together.

"But are there no disadvantages in respect to labor in such large Communities?" one might ask. Yes; there are some serious drawbacks, though by no means of such magnitude as to outweigh the advantages. Among these drawbacks, which are acknowledged by all who have lived in large Communal Homes, are—

1. Increase of travel. If you make your dwellings large enough to accommodate several hundred persons, they must be four or five stories in hight, thus involving much going up and down stairs which, physiologists tell us requires several times the muscular strength that it takes to travel the same distance on a level, or they must cover much ground; in either case necessitating a great amount of walking, in going to and from the kitchen the dining-room, the library, the sitting-rooms, bath-rooms, etc.

2. In a large Community everything, as we have shown, is done on the large scale: vegetables cooked by the bushel; loaves of bread baked by the score; pancakes fried by the hundreds; tea and coffee prepared by the gallons; and other things in like proportions. This gives opportunity for labor-saving contrivances; but it also calls for stronger muscle than is needed in the small private household. Many a woman who might perform the kitchen labor of a family of three or four, where everything is immediately at hand and on the smallest scale, would be unable to lift the pots and griddles required by the large Community.

3. In the common family a person can be found in a few moments if at home; but in a Community of two or three hundred one may sometimes search a long time for a member, and then have to "wait for him to come around."

Of course, these and other drawbacks to large Communities may be in a great measure obviated. Every Community dwelling may have power elevators at convenient points as in the best city hotels; all its principal rooms may have telephonic communication; there may be bath-rooms on every story; hand-labor in the kitchen and laundry may be reduced to a minimum, etc. But our "studies" are of Communism in its present practical illustrations.

REVIEW NOTES.

Report of Committee of the New England and Tennessee Colony Association, Appointed to Visit the "Cumberland Table Lands," with a View to Settling a New England Colony on those Lands.

The substance of this Report has already appeared in the newspapers, and been commented upon in the columns of the American Socialist, but the subject of colonization attracts so much attention at the present time that anything bearing upon it, though not entirely new, is likely to be acceptable to some of our readers.

The Committee of Exploration—Charles Stearns and D. D. Skillings—formed a very favorable estimate of the "table lands" of Tennessee, which they especially examined with a view to colonization. This is a part of their description:

"Our eastern friends can hardly comprehend the situation of these table lands, and we think there can be scarcely any thing else like them in the United States. Imagine a broad, level plateau, actually lifted above the surrounding country, like a world on stilts. One would naturally suppose that being on the top of mountains implied uneven roads, rocky hills, precipitous ascents, and hazardous descents, and a general promiscuity of arrangement of primeval matter, but nothing of this kind is visible on large portions of these table lands. On the contrary, you can ride for hours without realizing that you are elsewhere than in the midst of some of the most beautiful farming lands of New England or Pennsylvania. Frequently are stretched on each side of you broad fields of waving grain, extensive tracts of land devoted to the culture of corn, potatoes, and other crops, interspersed with vineyards of greater dimensions than it has ever been our luck to behold before, and to crown all, such natural groves as only the gods could have fitted for their special abodes. For miles and miles around, you behold a series of natural parks, abounding in all kinds of timber, except pine, very few trees of which we have yet seen in our travels. Some of the trees are of magnificent proportions, others much smaller, and the open spaces between are covered with such a wealth of mountain grasses of the richest hue of green, as it has not often been our fortune to meet with. Our constant exclamation was, 'Can it be we are 2,000 feet above the level of the sea and in the mountains?' and yet such was the case. The roads through these regions must gladden the hearts of those miserable highway taxpayers elsewhere who are obliged to work out their highway tax, for the hand of man has never touched them, to add to their original excellence. But soon we approach another scene. Our guide says, 'Come with me and I will show you something you have not seen.' We follow him with eager eyes, expecting to be introduced to an enormous rattlesnake perhaps, when suddenly there bursts upon our sight one of the most magnificent views we have ever beheld, even in the wilds of Maine, or in the Rocky Mountains. As far almost as our vision extends there rise up before us, in stupendous proportions, three mountains, covered with the thickest timber, of colossal hight, and at our feet opens a chasm suggestive of the lowest depths of the pit of woe, into whose unfathomable abyss the most acute eyesight could not peer. We strained our eyes to the utmost capacity, and could just discover the tops of immense trees, far, far below us. Our guide assured us that from where we stood to the bottom of the chasm was at least a thousand feet. But winding paths lead cattle and sheep into their depths, where a profusion of cane affords them forage in abundance, and where they will grow fat during the winter without any food."

The Report gives facts showing the fertility of the soil, and especially refers to the prosperity of the Swiss colony which was settled a few years ago on the Tennessee table lands, near the location selected for the New England colony, in whose interest it is published. Grapes, peaches, apples, strawberries and most kinds of grasses thrive well, we are told, while the timber is "excellent and valuable," though vandals have destroyed large quantities of it simply for the bark. The climate, according to the Exploring Committee, is all that could be desired. "Here Hygeia's reign is sovereign, and no epidemics or malaria have ever pretended to dispute her sway. "Our markets," says the Report, "besides Tracy city, Sewanee, and our own town, will be Nashville, 100 miles distant by rail, Chattenooga, 50 miles distant by rail, but not over 25 across the mountain, Knoxville, a little over 150 miles, Louisville 300 miles, Cincinnati 400, and 50 miles less when the Cincinnati and Southern R. R. is completed. St. Louis and Chicago are about two days' travel in the cars distant. Atlanta is about 170 miles distant. Augusta, Ga., 350, and Savannah about 475."

Those who are inclined to take any practical part in

this new colonization scheme will of course send for a full Report and otherwise satisfy themselves that it is worthy of their confidence. The secretary may be addressed at No. 86 Bickford St., Highlands, Boston, Mass.

VEGETARIANISM THE RADICAL CURE FOR INTEMPERANCE. By Harriet P. Fowler. New York: M. L. Holbrook & Co. 1879.

This work endeavors to sustain the following positions:

1. That meat causes intemperance by its absence of carbonaceous properties;

2. That meat may lead to intemperance by its stimulating effects upon the nervous system;

3. That meat produces intemperance by its stimulating effects upon the stomach.

It gives tables showing that other articles of food are as nutritious as meat, and answers objections of the intemperate to a vegetable diet.

It opens with twenty-seven illustrations (taken from a paper read by Charles O. Groom Napier, F. G. S., before the sub-section D of the British Association) of the beneficial effects of vegetarianism upon those inclined to excessive use of alcoholic liquors.

Vegetarianism is called the *radical* cure because it is claimed to gradually remove the appetite for stimulating liquors, while meat creates and intensifies it. The cures of intemperance are often superficial and temporary because they leave the appetite in its strength and do not absolutely take it away, as our author says a vegetable diet does. So long as the apppetite remains there is always danger that a reformed drunkard will go back to his cups; and the only safety lies in the actual elimination of the desire for liquor. Maine laws, however rigid, are of little value, for the reason that they do not touch the appetite; and the drunkard deprived per force of his favorite drink will get it in one way or another in spite of law, or will seek an equivalent stimulus in opium and other drugs.

The point in the work before us to which we are specially inclined to take exceptions is its treatment of conversion. It is doubtless true, as the author affirms, that conversion in many cases does not remove the appetite for strong drink; but it is none the less true that in other cases it does remove it and quite as effectually as any change of daily food.

COMMUNITY ITEMS.

ONEIDA.

—Peaches and plums demand our spare time at the fruit-house.

—A recent interviewer investigated the earth-closets with marked interest. *N. B.*—Here is a new theme for reporters.

—To show the demand there is for canned corn we will mention that we received from a firm in Chicago last week an order for 10,000 cases, or 20,000 dozen cans.

—Mr. Thacker is experimenting with a Japanese persimmon. The plant is doing well and gives promise of future fruitfulness. The persimmon is not very generally known in this country, although one common variety is cultivated in some parts of the United States southward from New York; but in Japan there are said to be as many varieties of this fruit as there are of the peach.

—We mentioned last spring that Mr. Thacker had set out a small orchard of fig-trees. It required an eye of faith to see much in his orchard at that time, as it consisted of a number of rooted plants, with little or no tops, not even a twig or spear above the collar. He has now, however, twenty-five thrifty young trees on which the fruit-buds have set in the usual way, but will not, of course, reach maturity this season. It is his intention to prune these trees, root and branch, in such a manner that he can put them down in winter as he does his grape-vines, to protect them from the severity of our northern climate. He will start new cuttings each year, so that, as the older shoots become too large to be covered in winter, he can cut them away and thus keep a succession of young trees.

—Notwithstanding the theory held by certain philosophers that each man stands with a concrete, inviolate individuality on which no other man's individuality can impinge, our chances in a Community for observation of human nature prove that people are continually influencing and being influenced by one another. There seems to be no character of so adamantine a cast that it is not in some way modified by the chiseling effect of the characters which surround it. There is, of course, a great difference in people in this regard. Some are so mediumistic that they appear to represent only the stronger individuality of those with whom they associate, while some might even be compared to empty sacks waiting to be filled by the ideas and opinions of their friends. There are all degrees of influencing and being influenced. While the action of some characters on each other is like diamond cut diamond—the amount of influence being nearly mutual and barely perceptible—there are others who come into such close chemical union that, although neither absorbs the other, a third individual seems to be evolved from the combination which is unlike either and yet composed of the higher qualities of both, because the refinement of life which enables two persons to come into this perfect coalescence necessitates the development of the soul into its higher possibilities. As a body acted upon by two forces moves in a direction which is different from either yet the resultant of both, so the perfect blending by certain individualities produces a third, different yet resultant. The attraction between the sexes does not necessarily produce this result. There must be a yielding of life—an adjustment of souls to the true and final relation. Perhaps the highest form of this condensation may be seen between the superior and inferior. And yet, to use an illustration which is more commonly observed, we will suppose that a chemical union takes place between Herbert and Rosalind. The resulting individual—which is a nonentity so far as carnal vision is concerned, but distinctly perceptible to spiritual clairvoyance—may be called "Herlind," and if the combination is one which, Communistically considered, is of a superior order, you may be sure that the instincts of "Herlind" will be more likely to be true and right than those of either Herbert or Rosalind alone.

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

V.

We came to Oneida without any view to the land. Mr. Burt, who invited Mr. Noyes to come here and gather the Putney family in a new home, had a saw-mill for material basis, but not ten acres of land. Chances for buying small lots around the saw-mill soon offered—very providential chances, as we thought—and chances for buying adjoining farms continued, till in 1870 we had purchased nearly seven hundred acres. Our later policy, however, has been to contract rather than to enlarge in this kind of property, and we have at present less than six hundred acres. For goodly as the land is on which we have fallen, it has never tempted us into farming for a living. According to facts in the "History of American Socialisms" "land mania" has been the bane of Associations. Many of those who started in the great Fourier excitement, thirty years ago, were literally "wrecked by running aground." "Land, land, land," says Mr. N., "was regarded by them as the mother of all gain and comfort." Our greatest number of acres was less by three hundred than the average number possessed by the forty-five Phalanxes which started in that excitement. We have never tried to raise even our own bread-stuffs or make our own butter. Reserving pasture and meadow sufficient for a never-failing supply of milk to our large family, the greater part of the remaining acres has been given up to the gardeners, the vine dressers and fruit raisers, for whose productions the land is peculiarly adapted, and whose success has brought us some gain and any amount of home comfort.

Strawberry culture has been a bright thread in the woof of our industry. We commenced it soon after coming here, and carried it on with great enthusiasm for several years, till the growth of manufactures absorbed our forces. It would not be easy to tell all the profit we got out of it. It brought us some gain, as we have said, when other resources were wanting. Indeed, it was profitable enough to tempt all our neighbors into trying it, and with what success appears in the fact that Oneida Depôt sends away more carloads of strawberries in their season than any other station on the Central. We had to create our market for the strawberry; in all this region at least. The popular taste was quite uneducated when Mr. Thacker, the father of our fruit-growing, sent his first dozen quarts of Early Scarlet to Oneida village. It was in '49. He offered them for a shilling a quart, but half his venture came back. The Wallingford Commune, which has some years harvested nearly a thousand bushels, had the same experience in the beginning, not being able to sell more than fifteen or twenty quarts in the neighboring city of Meriden.

Carried on by "bees" in which both sexes and all ages worked together, the strawberry culture was a communizing drill of the best kind. Then the free use of strawberries on our own table educated our taste for fruit in general as a staple article of diet. Again, visitors were first attracted to the Community by its strawberries. It was far from our intention, on first raising this ruby fruit, to offer any such bait to the public, but strawberries were very rare in this region then, and, persuaded once to furnish them with sugar and cream to a party who called, we could not withstand the stream of importunity, and by that means were actually drawn into the great system of entertaining visitors which has since been such a feature in our daily life. This system has thrown our life open to the light, as nothing else could, and we owe to it in a great degree the toleration we enjoy. Finally, the cultivation of the strawberry led to the establishment of our fruit-preserving business, which is already third in importance to our other businesses, and bids fair to equal that of the trap and silk manufactures.

The woods on the Putney farm were much finer than any we have here. The romantic among us have sometimes regretted the forest pleasures of our mountain home, but for other uses we have not missed the woods. Coal is the only fuel for a Community, and especially a manufacturing Community, and here we find ourselves on the great coal routes. A furnace and hot-air pipes were introduced into the family mansion in 1854, and we have used but little wood for warming since. Who does not know that the use of coal is a great step forward in making a pleasant home? How long we should have gone without it living in Putney we do not know; when we came away coal was a mineralogical curiosity in that place. As to lumber, the saw-mill for several years gave us plenty of that, and the railroads since have left us little reason to regret the lack of forests on our own domain.

Paul uses the paradox concerning himself, "as unknown, yet well known," and it may be said of the site of this Community that it is a place hidden and yet set on a hill. We are more secluded here by Oneida Creek than we were at Putney. There we were under the surveillance of a village—a very conservative New England village. Here we are a mile from any village, and except our own tenantry have very few neighbors within that distance in any direction, and what we have are free from any sectional pride, contented that we should raise the price of real estate around us, and use up our own reputation at pleasure. But our seclusion is not a wilderness. The ceaseless rumble of the New York Central reaches our ears, and by that thoroughfare we connect with the great world in the most direct and eligible way. The cities of Utica and Syracuse, one on our right, the other on our left, are both within two hours' ride by rail. And Oneida Depôt, four miles distant (or in time now on the Midland, seven minutes), is a fast-growing place and large enough at present to serve many business purposes.

When the Midland was first projected, though it was desirable to have it run by us as a business convenience, it seemed undesirable as an invasion of our retirement. But we have suffered very little annoyance from it in any way. It touches us, and goes off like the tangent to a circle. Its course through our domain is not parallel to our buildings, but diagonal, and diagonal to their rear, coming nearest to the southwest corner, or what would be called our back door. The depôt, thirty rods from this corner, marks the spot where the track touches the circle and strikes off both ways. North, the track is hid by a cut only a few rods from the depôt. South, at about the same length, it runs on to a high trestle, greatly to the delectation of our children (whose wing of the house overlooks the scene), and is lost to view at the end of the trestle about one hundred rods distant, so that a train makes as little disagreeable sensation as possible.

But what is still more favorable to our quiet, this railroad, so far, has not proved to be the heavy, noisy route—the rival of the Central and Erie—which it was expected to be. It has not been the servant of New York City and the interminable West, but rather of midland New York. And as a local accommodation it is a great blessing to the Community. For two or three summers it flooded us with picnics and pleasure excursions, occasionally dropping six or eight car-loads of visitors at once. Sometimes we would have been glad to decline these "surprise parties," and the profits financially were decidedly doubtful; but we knew that when the whistle of their returning train called away the scattered company from our gardens and arbors, from our Hall and tower, from every part of our house and grounds, they would go less prejudiced than they came, and we were contented to get our "pay" in that way. They came perhaps with frowns, but they went

away with smiles; and waving handkerchiefs, testifying their good-will, whitened the train till it was out of sight. The same spectacle greets us now whenever an excursion passes by here, which is a frequent occurrence —one week to Oneida Lake, another to the Thousand Islands, and another to New York City.

The Midland brings coal to our door, which formerly we had to draw from the canal, a distance of five miles. It brings our raw material, and takes off our manufactures, which was once done by teams between here and Oneida.

It is part of our good luck in connection with this railroad that just where it touches the circle, or just where we wanted a depôt, its grade happened to be on exactly our level, while many villages south of us are left far below its track on the hillside.

The point to observe in what we have said is this: while the success of our social experiment required that we should be sequestered from the world, and irresponsible in a certain sense to other society, it was important to our business interests that we should be near railroads and cities, and the two conditions are found in our situation here.

(*To be Continued.*)

CORRESPONDENCE.

Avondale, Chester Co., Pa., Sept. 2, 1879.

EDITORS OF THE AMERICAN SOCIALIST AND MEMBERS OF THE O. C.:—Will you kindly allow a veteran Socialist, who has yearned and worked for the realization of your high principles from his youth up, to congratulate you most sincerely and heartily on your determination to occupy in the future a more expansive, a broader platform? Your "new departure" I conceive to be alike highly Christian and philosophical. It is carrying out in practice the noble principle of being all things to all men, so that you may win them to a higher civilization.

The divine tree of Communism, which has been planted for the healing of the nations, will not suffer, but grow more vigorous for the lopping off of its non-essential or redundant branches.

By this act you prove to the world that you are not fossilized; that you have large hearts and expansive minds; that you have cultivated and realized a powerful spiritual will; so that you can pluck out an eye, even from the strongest passion of our nature, and cast it from you when it shall become a hindrance to the progress of the divine work you have in hand—helping to build up for suffering humanity the Kingdom of Heaven.

Your record, like that of the Shakers, shows for years an amount of difficulties persecutions, and consequent suffering, in your beneficent pioneer work, of which the public never dream.

From his large heart and far-seeing mind your leader exclaims: "What new wonders of success may we not hope for in the years to come?"—Yes, now that you have thrown off the non-essentials of your equipment you will be able to breathe freer, stand more erect in your freedom, and march with a more elastic and firm step in the great social campaign which is at hand.

In fraternal love, faithfully yours,

ROBERT STEPHENS.

THE EARTH'S PRODUCING POWERS.

EDITORS AMERICAN SOCIALIST:—It was said as far back as the days of Benjamin Franklin, that four hours work per day, if participated in by all the capable population, would be sufficient to furnish a superabundance for the wants of all. Since then much progress has been made in facilities of transportation and labor-saving machinery. Col. Daniels now asserts that two hours are sufficient to attain the same end. This statement may be accepted in a general way. But there is one important factor omitted: Can it be maintained that a man engaged in *agriculture* can support himself and meet all demands by two or even four hours labor per day? If this cannot be maintained then all the rest is a fallacy, the circle is not complete, and the statement falls to the ground.

When agriculture becomes as far advanced as the manufacture of cloth and some other products of industry, then indeed will wealth of all kinds be superabundant, the equilibrium of things be attained, and peace and plenty reign everywhere.

Hitherto any material increase in the products of the earth on a given area has been looked upon as an impossibility. The crop of corn on an acre ranges from 10 to 50 bushels. If it ever exceeds the latter amount it is by dint of extraordinary exertions. Yet there is ROOM ENOUGH on an acre for ten times even the latter amount. The same rule will apply to wheat and other crops.

A small experiment I made the past season will illustrate the point. I planted a seed corn on every square foot of 100 feet. The plot was five by twenty feet. The result was two pecks of corn in the ear. As there are 43,560 square feet to the acre, if a whole acre produced at the same rate the crop would be 108 bushels of grain to the acre, or 216 bushels of ears. But this experiment was far from being conclusive. Indeed, it was far short of expectations. At first the crop was very promising, far exceeding all in the neighborhood. But a severe drought set in during July. Believing the plants required nourishment as well as moisture, I threw on, in the evenings, large quantities of liquid manure. But I soon found my mistake. The lower leaves which came in contact with the manure soon began to wither, and the whole plants, from being a fine dark green, got a dark rusty appearance; fungus growths showed themselves; many of the ears were a disgusting mass of black smut. From this principal cause the crop was much reduced. Nearly all the ears were also attacked by a worm or caterpillar, which bores through the husk and feeds on the soft grain. But this last is a common annoyance here.

It is a great drawback on agricultural experiments that results are arrived at only once in a twelvemonth. Mistakes are perceived in the course of growth when too late to rectify. With your permission I will state some of the mistakes I made and how I would remedy them.

I will first state in what respect I differed from the usual mode of proceeding. The surface of the ground being clean and ready, I took an iron rod three-quarter inch by 4½ feet long, and pointed at one end. With this I worked a hole 20 inches deep in the center of every square foot. Having made the 100 holes I filled each with strong liquid manure. I then broke in the sides and filled the holes level with a small fork. At one end of the iron rod I had fastened on a dibble, made of wood of the proper shape and screwed on. With this I punched holes of the proper depth for the reception of the seed. I placed one seed in each hole and covered it up. It was planted April 7th. In this process two mistakes were made. I planted too deep (four or five inches), and placed only one seed in each hole. Many of the seeds did not come up, and finally I transplanted from a neighboring bed to fill up the gaps. But transplanted plants do not thrive, and many of these lagged behind. Mistake No. 3 I have already noticed, that is, throwing on liquid manure when the plants were up and growing.

I will now state what I believe would be the proper way to raise large crops. Instead of one plant on every square foot, plant four on the center of every four square feet. This would give the same number of plants per acre, the hills standing two feet apart each way. Make the hole for the reception of the manure twenty inches deep, and about five inches wide at the top. Fill each hole with a compost manure, containing a due proportion of minerals,—lime, potash, etc. Plant the corn about two inches deep around this central point, thinning the plants out to four on each hill. With this programme I believe we could raise a corn-plant on every square foot, or its equivalent. There should be an average of one ear to each plant of the large southern kind, or two or three of the northern or more dwarf sort. If, after repeated trials, we can raise equal to one large ear to every square foot, or 43,560 to the acre, or 435 bushels, we may inquire, Is this the limit of the earth's productiveness? Why should it be. Every plant is capable of producing five, six, or seven ears. Everything depends on the soil, or the ready supply of food meeting the demand.

To go fully into this subject would require a volume, but I content myself with advancing these suggestive ideas, founded on some experience. We cannot judge of the future by the present, because we know not what resources nature may have in store for us when we require them. To keep population within bounds is a praiseworthy object of itself independent of any anxiety as to the means of supporting them. But I believe the resources of nature are not at fault to meet any probable demand, provided we keep awake to our necessities.

Vineland, Sept., 1879. J. DONBAVAND.

The Pope, in a somewhat sober Encyclical, has tackled the question of harmonizing science and religion. Says St. Thomas Aquinas did that beautifully. The Pope, therefore, urges his bishops to cultivate, and cause to be cultivated every way in their power, the precious doctrine of St. Thomas in all seats of learning which they have established or may establish, and he adds that this doctrine, far from offering any opposition to the cultivation of the physical sciences, maintains that "the understanding can only elevate itself by tangible things to the knowledge of the incorporeal and spiritual."

THE FATHERLAND.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birth-place grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

J. R. LOWELL.

WOMAN'S TOPICS.

A grand-niece of the poet Wordsworth is to be principal of the Oxford college for young women.

Miss Anna C. Brackett while teaching in St. Louis received a salary of $3,000—the highest sum ever paid to a woman teacher in this country.

Women were refused the benefit of the clergy in England until the reign of William and Mary, and were prohibited reading the New Testament in English by the English parliament in the time of Henry VIII.

President Barnard of Columbia College holds "that the mental culture of women should be equal in character to that of men, and that the same educational advantages should be offered to young women as to young men." In this matter he takes a very different position from President Elliot of Harvard College.

Hester M. Peale, who conducts the woman's department of the *Religio-Philosophical Journal*, urges women to turn their attention to agricultural pursuits. She says: "In portions of the country where land is cheap a little, well cultivated land will yield a comfortable living, and the toil required is far better for the owner, with a little help which her surplus produce will hire, than to wear one's life out at a sewing-machine, or behind the counter. Of course, it takes intelligence, thrift, tact, energy (so does any occupation), to command success. A fragile consumptive, from the island of Nantucket, went to California, a few years since, and bought eighty acres of land in a fertile valley. She had been a teacher, and was a woman of fine intellectual endowments, which she brought to bear in her new industry. She has lived an out-of-door life, and so grown strong and enduring. Last spring she set out six hundred fruit trees, with the aid of one man. She has several hundred fruit trees in bearing, and is drying forty tons of raisin grapes, and several tons of peaches for market. She has a lovely, refined home, and better than all riches, serenity, independence and health. Her excellent management and success attract visitors from a distance."

Miss Emma Trumbull of Perryville, N. Y., recently read a paper before the Madison County Lodge on "Social Icebergs," from which the following paragraph is taken describing a class of persons all too common in this world: "There never yet was a poet who did not rave of life-barks floating on the sea of time; and in this sea there are bergs, *social icebergs*, that are chilling in their influence upon the atmosphere surrounding them. 'Faultily faultless, icily regular, splendidly mild, dead perfection—no more.' Not one flaw can you find in their character—only they are soulless; and instinctively we shudder as they approach with cold, and think of whited sepulchers, for a closer inspection reveals the fact that they are capable of striking no less deadly blows than their prototypes, for venomous words and dastardly deeds inflict mortal wounds. There is another class of these icebergs who, like 'gruff old Scrooge,' carry winter wherever they go, chilling the would-be loving hearts around the home fireside, and freezing up the regard of those who are brought into business relations with them; who are seemingly glad to be living negative exponents of the saying, 'To have friends one must show himself friendly;' and who by words and actions say, 'I have neither hope nor trust—I'll make my heart as a mill-stone, set my face as a flint, cheat and be cheated and die. Who knows? We are ashes and dust.' Though comparatively few people evince such utter lack of feeling, yet there are many who show their fellow beings but one-seventh of their souls, as the iceberg displays but one-seventh of its mass above the water, keeping out of sight the better, truer side of their nature as

though it were too choice for every-day use. Naught but the tepid gulf-stream of sympathizing love can warm these Polar bears."

RECEIVED.

LOCAL GOVERNMENT: AT HOME AND ABROAD. By Robert P. Porter, Esq., Chicago. From the Princeton Review. Price 5 cts.

NATURAL RELIGION: A Book of General Exercises for Sunday Schools. Compiled by Frederic A. Hinckley, Resident Minister, Free Religious Society, Providence, R. I. Boston: Press of George H. Ellis. 1879.

REPORT OF COMMITTEE of the New England and Tennessee Colony Assciation.

VEGETARIANISM THE RADICAL CURE FOR INTEMPERANCE. By Harriet P. Fowler. New York: M. L. Holbrook & Co. 1879.

KANSAS ILLUSTRATED. An Accurate and Reliable Description of this Marvelous State, for the Information of Persons seeking Homes in the Great West. By L. T. Bodine. Kansas City: Ramsay, Millett, and Hudson. 1879.

ONE THING AND ANOTHER.

The killing of landlords is on the increase in Ireland.

Twelve executions in Russia for political offenses during the past twelve months.

Thirteen pedestrians have entered themselves for the Payson-Rowell walking-match.

California has gone Republican, and Kalloch will no doubt be Mayor of San Francisco.

The Maine question is what the Greenbackers are going to do up in the Pine Tree State.

Spain will send 20,000 men and $50,000 a day to quell the threatened insurrection in Cuba.

"There is no bone in the tongue, but a tongue can break a back," saith the Italian proverb.

If you should undertake to tell a great deal about the war between Peru and Chili nobody would Bolivia.

The consolidated Virginia mine has paid the Bonanza kings, O'Brien, Flood, Fair and Mackey, $50,000,000.

A statue of Custer, heroic and soldierly, has been set up at West Point. It very naturally disgusts the Peace Society.

A race has been arranged between Courtney and Hanlan. They will "pull for the shore" on Chautauqua Lake, Oct. 3.

The way to "Yazoo" a political opponent is to give out that he intends to shoot you and then go and kill him yourself.

Sir Curtis Lampson, the great fur-dealer of London, is a Vermont Yankee, and worth from two to three million dollars.

The question in Massachusetts is whether the women shall attend the caucuses. You know they are going to vote for the members of the school committees this year.

During the six weeks ending last Saturday week our exports of wheat exceeded those for the corresponding period of 1878 by the enormous amount of 9,970,000 bushels.

The deep-sea part of the French cable has been laid, and the line is complete from Brest to St. Pierre. The Faraday has gone back for cable to complete the line to New York.

The Rev. Mr. Murray—there is only one Murray—has got through casting his pearls where he shouldn't, and he will now attend to his Morgan horses and buck-board, we suppose.

Gen. Grant is now on the Pacific Ocean steaming for San Francisco, whether to be President of the United States or of a Nicaraugua Interocean Canal Company, remains to be seen.

The moonshine distillers of the South have got a new way. They make every chance visitor to their works tend fire or stir "mash," and thereby spoil himself for being a witness against them.

Who is the father of all these tramps? They certainly do have a surprising family resemblance I thought the other morning when I saw thirteen of them ambling up to our back door.

Arrangements have been made for a fine show of American goods in Brazil. The Brazilian Government will furnish a suitable building for the exhibition without charge, and will admit goods for the exhibition free of duty.

The President can afford to be calm: He is running the Executive Department of the Government of the United States, and don't concern himself with the political campaign in New York: that belongs to the "machine."

Perhaps King Alphonso will take the Archduchess Christina of Austria by and by. 'Tis rumored that her grace remembers how 'Phonso went round her once and took Mercedes. The "lofely" Hapsburg is tall and daring.

The Patent-Office hasn't been re-roofed since the fire. Waiting for the architect who can devise the best "ruff" and plan of reconstruction, including an additional story. Meantime the clerks have a dropsy time whenever it rains.

The great Parisian anchored balloon has "gone up" at last—it has "bursted," as they say down in Pennsylvania. Loss, $22,000; capacity, 75,000 cubic feet of gas; length of tether, 650 yards: weight of same, 5,000 pounds. All run by a 200-horse power engine.

As a bit of literary carpenter-work, the new Republican platform of New York is excellent. The first edge or "nosing" reads thus: "We Republicans of New York, pledging ourselves anew to national supremacy, equal rights, free elections and honest money, declare these principles;" then comes the amplification of the four points set forth above.

Sir Garnet Wolseley has got where he can face Cetywayo in his lair. The cavalry scouts had blown up the King's powder magazine, ten miles from his new kraal. The great Zulu has offered to submit and pay taxes on condition that the British soldiers are sent out of his country, but Sir Garnet demands that the surrender shall be unconditional.

Who wrote these lines?

> But we must marry as the custom is;
> For custom hath its laws and usages,
> Whereby two fools are kneaded into one—
> Beaten and brayed in matrimonial mortar,
> Without regard to incompatibles,
> That mix as mincingly as oil and water.

The long-legged, long-winded and long-reaching Scotch always "feel their oats." At the games of the New York Caledonian Club lately, George Davidson threw the "heavy hammer" 104 feet 8 inches; E. W. Johnson made a "standing jump" of 10 feet $\frac{5}{8}$ inches; and a "running jump" of 19 feet 8$\frac{5}{8}$ inches; George Davidson "put" the "light stone"—a 14-pound cannon ball—47 feet 4$\frac{3}{8}$ inches.

The yellow fever has been increasing of late. Its ravages in Memphis have been very much lessened by the general exodus, which leaves the city with a very much smaller population than that of last year. A conspicuous victim of the fever in New Orleans is John B. Hood, the rash, hard-fighting Confederate General, and one of the last to lay down his arms. He seems to have been as rash in love as in war, for he leaves twelve motherless children all under twelve years of age and penniless.

The Republicans of New York have named A. B. Cornell as their candidate for Governor. This gentleman was the Naval Officer dismissed from the New York Custom-House for violating the President's order prohibiting civil-service officers from taking part in the organization and management of party conventions. His nomination for this important office the year before the Presidential Convention is, perhaps, ths most striking defiance to the reform element in the Republican party which has yet been uttered.

Things in Turkey are always growing worse, you know who read the papers. And so they are in England. Fact is, the American editor is as "bias eyed" as a Jap when he looks at Europe. England is actually having a revival in the iron trade, and so are we in the United States. The Government lately sent round to the mills for proposals to furnish iron, and the mill-owners had to tell Uncle Sam that they were at present very full of private orders, and that he would have to wait a little, notwithstanding he is "excellent pay," and altogether too big a man to wait in the front office till the boss comes in.

The New York *Tribune* begins a series of articles on "The Era of Repudiation." It appears, "that with a single exception, every State which engaged in the rebellion has repudiated the whole or part of its debt." "The losses sustained by creditors under various forms of repudiation adopted in the Southern States amount, in round numbers, to about $272,000,000. If the repudiated municipal debts of the South were added this amount would exceed $300,000,000. It is estimated that $80,000,000 of these losses are sustained by capitalists, $150,000,000 by Northern creditors, and the remainder by Southern holders of the securities of the repudiating and defaulting States."

The New York *World* still keeps the Field-Tilden quarrel before its readers. What all this has to do with the President in 1880 is more than we are going to say. Cyrus W. talks like a sore man with a good point left. Of your future (?) President he says, "We could not depend upon his keeping his engagements of any kind, about which he seemed not to have the ordinary sense of obligation. If he agreed to sign a paper to-day he might go out of town for weeks without giving it the slightest attention. It was never my misfortune to deal with a man who was so utterly without scruple in these respects." Oh, "that is only his way!" but he is the center of a big cobweb in which he expects to catch the Presidential fly.

The Hon. Albion W. Tourgee, formerly an Ohio man and soldier, and lately an active lawyer at Raleigh, North Carolina, and Judge of the Superior Court of that State, has, after a fourteen-year experience, concluded to get out of the "pitch, tar and turpentine" and come North. "The Southern man," says he, "is by nature and training intolerant. Excluded by slavery from the rest of the world, he learned to regard all who differed from him on any topic as measurably inimical. Evidences of good-will, sympathy, identity of interests, are all disregarded as soon as the outsider expresses a difference of opinion." Though not in personal danger, "he is distinguished against as a Northern man, which quite as effectually prevents his taking rest and feeling that he is at home."

The weather has been bad in England, making the gathering of the crops a somewhat ticklish affair, as it often is in that country. They are for this cause set down as twenty-five per cent. below the average. The emigration of English farmers to this country has actually begun. Many of them bring considerable capital with them. Concerning the agricultural distress in England Lord Beaconsfield has, after the fashion of all conservatives who always think the present condition of things is the necessary one, been saying that land *must* always support three classes—the man who supplies money to buy the land, the man who supplies capital to work it, and the man who works it. Guess he has never been in this country and seen the American farmer who is landlord, tenant-farmer and laborer all to onct.

The old Roman city of Chester, England, has a Local School of Art, and Mr. Gladstone has been talking for its benefit. "An Englishman," says he, "is a marvelous man in the business of production when he is put under pressure, but if he is not put under pressure he is apt to grow relaxed and careless, and is satisfied if he can produce things that will sell. He has not got as much as he ought to have of the love of excellence for its own sake." In view of American competition and the necessity of bounding over national tariffs to get into the markets of the world, he says again: "I have the strongest conviction that all along English industry has been defective in the matter of beauty and the quality which we generally hear described under the name of taste. Taste is nothing in the world except the faculty which designs according to lines of beauty, executes according to lines of beauty, and judges according to lines of beauty." And of us he says: "If you take the industrial productions of America I am sorry to say we find that very few have any beauty at all. The circumstances of their national existence down to the present time have, from the scarcity of labor and other causes, compelled them to do a thing in the shortest and most effective way for answering the immediate purpose, and the beauty of production has been overlooked. I may illustrate this by reference to the pursuit to which I have myself some personal relation—the cutting of wood. The American axe is an axe not intended to cut a tree away neatly, but to cut a tree away quickly. The American does not care a pin about beauty of work: his object is to clear the ground."

The Commission of Experts, appointed by the National Board of Health to prepare a circular embodying familiar instructions for disinfection, has made a report to the Board. We give it entire: "Disinfection is the destruction of the poisons of infections in contagious diseases. Deodorizers are not necessarily disinfectants, and disinfectants do not necessarily bear an odor. The disinfectants to be used are: First, roll sulphur for fumigation; second, sulphate of iron (copperas) dissolved in water in the proportion of one and a half pounds to the gallon, for soil, sewers, etc.; third, sulphate of zinc and common salt dissolved together in water in the proportion of four ounces of salt to the gallon for clothing, bed linen, etc. The Commission exclude carbolic acid, for the reason that it is difficult to secure the proper quality, and it must be used in large quantities to be of service. In using disinfectants in the sick room, the most available agents are fresh air and cleanliness. The towels, clothing, bed linen, etc., should, on removal from the patient and before they are taken from the room, be placed in a pail or tub of the zinc solution, boiling hot if possible. All discharges should either be received in vessels containing copperas solution, or, when this is impracticable, should be immediately covered with copperas solution. All vessels used about the patient should be cleansed with the same solution. Unnecessary furniture, especially that which is stuffed—carpets and hangings—should, when possible, be removed from the room at the outset; otherwise they should remain for subsequent fumigation and treatment. Fumigation with sulphur is the only practicable method of disinfecting the house. For this purpose the rooms to be disinfected must be vacated. Heavy clothing, blankets, bedding and other articles should be opened and exposed during fumigation as directed below: Close the room as tightly as possible, place the sulphur in iron pans, supported on bricks, contained in tubs containing a little water, set it on fire by hot coals or with the aid of a spoonful of alcohol, and allow the room to remain closed for twenty-four hours. For a room about ten feet square at least two pounds of sulphur should be used; for larger rooms proportionately increased quantities. Cellars, barns, stables, gutters, privies, cess-pools, water-closets, drains, sewers, etc., should be frequently and liberally treated with copperas solution. The copperas solution is easily prepared by hanging a basket containing about sixty pounds of the copperas in a barrel of water. It is best to burn articles which have come in contact with persons sick with contagious or infectious diseases. Articles too valuable to be destroyed should be treated as follows: Cotton, linen, flannels, blankets, etc., should be treated with the boiling zinc solution, introduced piece by piece, secure thorough wetting and boil for at least half an hour. Heavy woolen clothing, silks, furs, stuffed bed-covers, beds and other articles which cannot be treated with the zinc solution, should be hung in the room during fumigation, their surfaces thoroughly exposed and pockets turned inside out. Afterward they should be hung in the open air, beaten and shaken."

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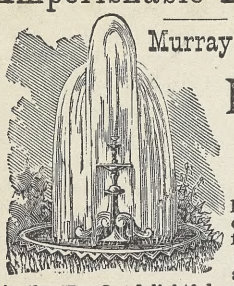

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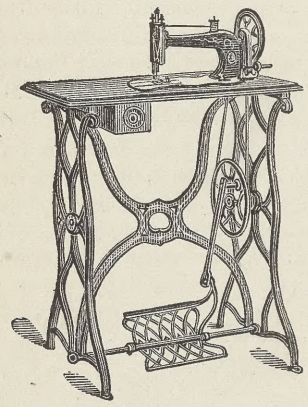

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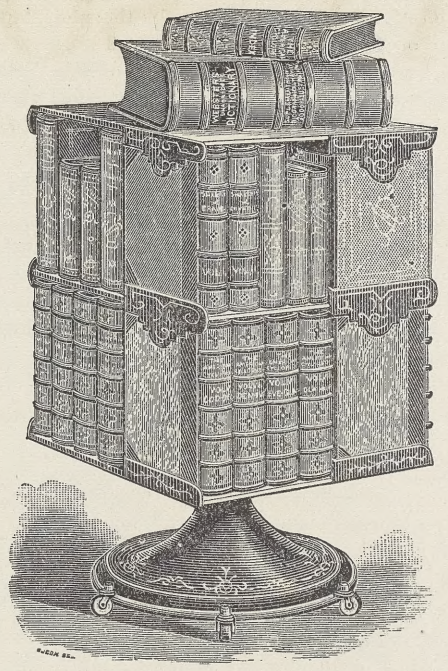

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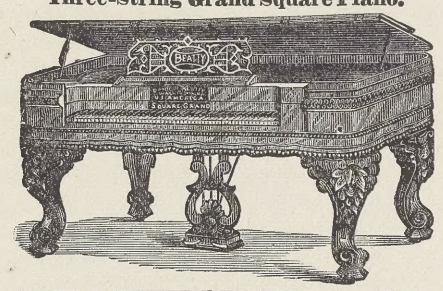

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